A New American Historian. PIRST ARTICLE.

It is a remarkable undertaking upon which Mr. Doublas Campbell, has entered in the two volumes entitled The Puritan in Holland, England, and America (Harpers). This is an attempt to investigate and excound the origin of American history upon entirely new lines and from a new point of view. The pre-Revolutionary history of the United States has been treated by Bancroft, Isidaroth, Palfrey, and by a most all students of the subject as a problem whose solution was not difficult, the factors being known, and seleg only two, viz.: the political rollig one, and social inheritance which the first settlers brought from England, and the influence of their new environment. is M. Campbell's aim to prove t these were not the only factors. and that their interplay and would be inadequate to produce the striking. fundamental, and far-reaching differences be tween the colitical social and legal institutions of the United States and those of England. It is the purpose of his book to demonstrate that there was a third coefficient even more active and fruitful than either of the other factors, particularly in the qualities most characteristic of the American colonies, which were afterward to become the Eastern and Middle States. That coefficient was the procept, example, and influence of Hoband, exercised both directly through the Dutch settlers in New Yo k and indirectly through the Puritans who colonized New England. In the exposition of this theme the author seeks to make good two positions; first, that what is distinctive in American institutions could not have been derived from England. since no hing of the sort existed in the intter country at the time when the American colonies were found al. nor for a long time afterward; and, secondly, that it could have been derived from Hotland because the counterpart of those institutions existed in the Ba taylan com lie in the seventeenth contury. which witnessed the colonization of the region between the Kennebee and the Savaneah Having shown the existence of similar institutions in the Netherlands at the period in question, it only remains for him to trace in detail the channels for influence through which the counterpart was made deliberately or unconsciously a model. In the present preliminary notice of a remarkable book, which itself is modestly en-titled "An Introduction to American History," we confine ourselves to the introduction, which the author's scheme and method are described at length, reserving for another occasion the detailed account of the Puritanism of the Netherlands, and of its intimate relation to the Paritanism of England and the English

colonies in North America

Mr. Campbell recognizes that for the average Englishman who thinks of the Americans as a pure English race there is much excuse. Of their country during the past few years he knew comparatively nothing, except that the Endish Language was spoken he o and that at one time some of the States were British colonies. With Americans the case is differont. Many of them have visited Upper Canada and Nova Scotta, worth are set led by a race almost wholly British in its origin. Mr. Campbell thinks that no American can see toeso Canadia is with at being strack with the contrast between them and the men he meets at home. Fill not a of our deepen have since our ivil was travel of in Empland. Ar. Campbell decles that an Astellia of American can be mainthest for and task with representalizas of the various diasets in in go beheath the more surface of drass and in ignage and study the proposes he would know a Confident, and then no leve that we are of the same ruce, exhibit as noing members of the same Aryan division of the husan family. Identity of sanguage and identity of literature are strong if at leof union, but they do not constitute identity of race. As a matter of fact no such identity exists between the United States and England. This is a fact which, even a forg the devotation, empressed itself upon the fo eign observer. On this point Mr. Campuell recalls the testimony of the nov. dr. Durney an digital nun who visited America in 1750 Of the air hora colories in general, he said that they " are exappled of passe of different rengions and different languages." In Pennsylvania ne lo ind the most enterprising people of the continue. These he noted con sisted of concessor at i.es of several national ites who sho is several languages of they are allons in so do respects to Great Britain." In New York edy he found that had of the inhab-Bants were Dutable of the population of the city in general on remarked; " Being of different languages and liferent religions, it is impossi to to give thom any precise or definite charatter." A contacy before a traveller reported that eighteen languages were spoken on Manoattan Is an I. How broad was the basis of truth for this statement is shown in the fact first pointed out by Gov. Horatio Soymour, that nine men. prominent in the early history of New York and of the Union, represented the same number of nationalities. Schuyler was of Hollander, Horkimer or German, Jay of French. Livingston of Scotch, Clint in of Irish, Morris of Weish, and Hoffman of Swedish descent. Hamilton, who came from one of the West India islan ls. was the son of a Scotch father and a French mother, and Baron Steuben, who became a citizen of New York after the Revolutionary war, was a Prussian. It was not New York alone, however, that was powerfully affected by the intermixture of blood. There is reason to believe that at the outbreak of the Revolution only a minority of the inhabitants of Pennsylvania, Delaware, and New Jersey were of English origin. All through the other sologies, moreover, were scattered large num bers of Scotch-Irish, Celtic-Irish, French Calvinists, Germans, Swedes, Scotch and Weish counted as English, but essentially modifying the mass of the population and the national type. In view of these facts, it is not strange that English travollers should incessantly express surprise that the English race in America, as they call us should be so different from the same race at home. The sarrrise will continue so long as the delusion exists that the Americans are of pure English descent and the influence of other nations up in them continues to be overlooked. When a visitor possesses high powers of observation he does not fail to recognize the intermingling of nationalities in the United States and to speculate upon its consequences. Mr Harbert Spencer, for instance, drew the inference that the eventual mixture of the ailied valueties of the Arvan race forming the American population will produce a fluer type of man than has hitherto existed a type of man more plastic, more adaptable. more carable of undergoing the modifications needed for perfected social life.

MI. When the author turns from the question o race to that of institutions, he enters a field wherein there is no room for mere opinion or conjecture. The institutions of the two countries are pefore us and their differences are unmistakable. Instead of those of the United States being derived from England, Mr. Campbell does not hesitate to assert that while we have in the main English social customs and traits of character, we have scarcely one legal or political institution of importance which is of English origin, and but few which have come to us by the way of England. Nor need the author fear that any of his American readers will undervaiue the influence of instiutions upon that of character. It may be true, as it is Mr. Campbell's purpose to de monstrate, that we did not invent our in-titutions, but at all events we have assimilated em and they suit us. It certainly will not be disputed that no matter whence they were derived, they have been most important factors in the evolution of American society.

Before considering in detail the subject of American institutions, the author devotes a few words to one English institution of the

greatest eignificance, which has long been utterly unknown in the United States. Mr. Campbell does not discuss the question thether the influence of the State Church of England has been well or III directed; he retricts himself to marking how deep-seated and far-reaching is that inflience, and to contending that the Anglican establishment is the most important of English institutions, except perhaps, the aristogracy to which it is intimately allied. Now it will be remembered that several of the American colonies, following the example of England, established churches supported by the State, but the Revolution soon put an end to these establishments. New York, settled by the Hollanders, took the lead in 1777. Virginia followed in 1785, and at later dates all the other old States in which a church had been ostablished did the same texcept New Hampshire, concluding with Massachusetts in 1833. The new States. which had joined the Union since the adoption of the Federal Constitution, have, without exception, followed the example of New York, and have by Constitutional provisions made a complete separation between Church and State. Here, then, in the important domain of religion we find the greatest possible distinction between the two countries. But when we pass to political matters the differences are no less unmistable and prograpt.

Beginning at the bottom Mr. Campbell points out that our whole political system is founded on a basis entirely different from that of the mother country. The theory of all our institutions is summed up in the words of the Declaration of Independence, "All men are created equal." Rulus Cheste called this a "glittering generality," and so it seemed to be while slavery existed, but now it may with ustlee be said that what air and water are to man, human equality is to the life of the republic. This doctrine, as Sir Henry Maine has noticed, comes from the Roman jurisprudence: it is not English; it is and ever has been unknown to English law, where the mempers of the peerage have always enjoyed pe culiar privileges, extending even to the courts of justice. From the Queen to the pettiest baronet the fee ing of inequality exists, and it is not confined to the class which claims superiority. The lower orders, as they are cailed in England, themselves share the sentinent, and look up to a peer as a good Catholic looks up to a patron saint To an American this caste feeling is at first sight incomprehensible and it is one of the last things which he earns to understand, although without it the history and institutions of the English people are unintelligible.

Ascending from foundation to superstructure. Mr. Campbell marks a contrast no less radical. The United States and all the separate States have written Constitutions. The importance of these formal written instruments al! Americans approclate, whereas Englishmen are only beginning to discern their value. These Constitutions represent the will of the people, are superfor to all Congresse or Legislatures, and can only be altered by the people through such modes as to time and ma-jority as guarantee deliberation and a widespread sertled feeling of a necessity for change. Of all this England knows nothing. Its socalled Constit tion is a thing of tradition. sentiment, theory abstraction, anything except organic, supreme, settle I law. What is constituti pal today may to morrow become unconstitutional by the mare that of the British Parliament. The courts construe the laws after Parliament has made them, but can neither protect one department of the Govern-ment against another nor the individual against the tyranny of the magority. Here is a fundamental difference of structure. Turning to particulars. Mr. Compacil reminds us that the United States have a real Executive. who is Commandor in Chief of the army, who populate Judges and subordinate expective Albers with the approval of the Senate, who his a su stant al veto power, and who holds office for a fixed torm. ungland, on the other hand, has two executives; one an hereditary figurehead, who holds levees, lays corner stones and is supposed to load society, heing the supreme arbiter in questions of official atiquette; the other is a committee of the House of Commons, called a Cabinet, which exercises all real executive power, which has no check on its authority. but which also has no settled term of office being subject to be swept away at any moment by a g est of popular passion

Then, again, al hough each country has two legislative chambers, the legislative resemblanca goes no further. The Upper House in England, in which members keep their seats for life, simply represents the aristogracy. which means land, and the Church, which means religious caste in politics. In the rate States, each having an equal voice, and one-third of its members are changed every two years. In England the Upper House ha no substantive power except that of obstruction, fitfully and feebly exercised under the terror of annihilation. In the United States the Senate is a body clothed with real author ity, not only helping to make the laws, but serving as a speciale check on the Executive. Its confirmation is necessary to the appointment of Judges and all executive officers except those of the lowest class, while no treaty is valid without its approbation. So, too, it must unite with the House of Representatives efore the President can make war or peace. None of these powers belongs to the House of Lor .s; they are all exercised by the Cabinet. a committee responsible only to the pas sions and prejudices of the House of Commons. Nor is it a mere detail that the members of our House of Representatives have from the outset seen paid, whereas the members of the House of Commons receive no salary, so that, unless members are supported by voluntary contributions only the rich are reall eligiole to legislative office. It is also a noteworthy difference that members of the British Parliament do not hold their seats for a fixed torm, but may serve for a week or for sever years, as the Cabinet determines. Above all other distinctions, however, stands the fact that in America, owing to the existence of a written organic law, there sits above the President, the Senate, and the House of Represenlatives a Supreme Court, to see that the Constitution, the uitinate will of the people, is preserved intact.

ILI. These features make up the peculiarities of the American Federal system and differentiate it from other forms of government. Far from being derived from the so-called mother country, they were until recent years unfamiliar and unintelligible to Englishmen. Ever now so comparatively well-informed a man as Mr. Gladstone imagines that the Federal Constitution was struck off in 1787 by the brains of the few men who formed the Philadelphia Convention. All well-informed Americans on the other hand, are conversant with the fact that the United States had been living under State Constitutions for over t n years before the Union, and that many of the salient features of the Federal Constitution were not new. These original State Constitutions, with their subsequent amendments, are in some respects much more Important toan the Federal Constitution. Yes even these instruments form but a small part of the evidence to be examined by one who wishes to discover the origin of American institutions. Back of them will be found a body of laws and customs, many of them entirely un-English in their nature. which for more than a century before the Decinration of Independence moulded the character of the people who then became a nation.

One of the most original and valuable of Mr. Campbell's contributions to a right conception of American history is his analysis of the laws and customs which, in the American system relate to the ownership of land, to popular education, and to local self-government. Reviewing them in order, he considers the question to what extent in these matters America has patterned after England. First, as regards the distribution of land. It is pointed out that in England about one-half of the soil is owned by 150 persons; in Scotland, half is

owned by some 75 persons, while 35 own half of Ireland. Taking all Great Britain together, about four-fifths of the profitable sell is owned by 7,000 individuals, and the other fifth by about 100,000. This concentration of land in a few hands has been due to causes which have been in operation for centuries. First among these was the law of primogeniture, under which, in case of intestacy, all the real estate went to the oldest male heir. Next stands the system of transfer of land among the living, which clogs its alienation and renders its purchase by the poor almost impossible, Every American knows how simple, sheap, and expeditious is our system of recording deeds and mortgages. In England, excentin some small sections of the country where this system has been lately introduced, nothing of this kind exists. In no other civilized country in the world do sales and mortgages of land hat itually take so long a time to transact, and nowhere else are the charges in the case of small properties so great. Time and time again from the days of Cromwell down have attempts been made to introduce a recording system such as prevalis in the United States and in most Continental countries, but always without success. The result has been that the great class of yeomen, or small landowners tilling their own forms, has almost wholly disappeared, and has given place to a race of peasants well nigh the most ignorant and brutalized among the ostensibly civilized peoples on the globe. Not content with making the purchase of land difficult and expensive, the ruling classes have gone one step further. Formerly a large part of the soil of England was owned in common. each village community holding its great tract open to all the inhabitants for purposes of pasturage. But since the beginning of the last century nine million acres of these common lands, or more than one-eighth of the whole soil of Great Britain, have been taken possession of by private individuals and enclosed under acts of Parliament.

Turning from England to America Mr. Campbell invites us to survey a very different picture The census of 1880 showed that the forms in the United States numbered over 4,000,000, of which only about 25,000 contained more than 1,000 acres each. Of the whole number nearly three-fourths worked by the owners, while of the remainder the larger part were worked on shares. In 1850, before slavery was abolished, the farms numbered only about 1,500,000, and they averaged 203 acres each. In 1890 the average had sunk to 134 acres, so that, although the amount of land under cultivation had large y increased, the process of subdivision had been still more rapid. The above figures take no account of city or village lots for building purposes, for the American laborer, except in a few large cities, in which Philadelphia is not included, usually owns his own dwelling and thus is a proprietor of the soil. Such is the tremendous difference between England and America as to the distribution of land. The whole matter was summed up by Daniel Webster in a passage quoted in the book he fore us from his great speech at Plymouth, when he said of the New Eng and settlers that the character of their positions institutions was determined by the funda nental laws respecting property. These laws, he said, provided for the equal division of the estate of an intestate among his children, while the establishment of public registration and the simplicity of the forms of conveyance had facilitated the exchange of land among the living. Next comes the subject of popular education

which some persons, although Mr. Campbell is scarcely one of them, may consider more important than any question of the distribution of property. The history of popular education in America is succinetly outlined. When the pilgries from Holland landed at Plymonth. one of their first acts was to establish a common school. The New England Puritans specific to lowed their example. In 1847 the Massachusetts colony passed a law providing that every township of fifty householders should appoint a schoolmaster to teach the children to read and write. In Connecticut every town that did not keep a school for three schools in New York. This was the beginning of the educational system of the United States. Going forward to the close of the Revolution we find the Congress of the Confederation passing in 1785 an act reserving for educational purposes the sixteenth section of each township in the public territory of the United States north of the Ohio and west of the Alleghanies. The policy then esablished has been pursued in regard to all subsequent acquisitions, and in 1858 an additional section was granted by the Government. Up to the present time these grants aggregate the whole of Great Britain and Ireland combined. In 18-0 the United States spent on popular education over \$130,000,000, while he common schools have increased to 210,000. The census of 1880 shows that in the Northern States only five per cent of the native-born population were unable to read or write-

Now, if any one imagines that America is in-

debted to England for its free school system. let him mark the facts collected by Mr. Campbell on the other side. During the reign of Edward VI, some grammar schools, or what we should now call Latin schools-eighteen for the whole kingdom-were established by the reformers of his Government. Eton and Winchester were of older foundation, and at various times a few more Latin schools were endowed by private individuals. The English Government did nothing further in the cause of education for nearly three centuries until the year 1832, when Parliament made for this object the appropriation £20,000. Since the time of Edward VI. this was the first official recognition in England of the principle that the State owes any educational duty to its children. In 1830 the annual grant was raised to 30,000 and then was increased from time to time until 1869, when it amounted to half a million pounds, about one-fifth as much as the sum spent annually by the State of New York alone. This sum was used, moreover, not to support free schools, but to nid the a voluntary character. It was in 1870 that England for the first time entered upon a system of national education by establishing common schools for the masses. Even now the instruction is of only an elementary charcter and is not wholly free. Connected with the subject of popular education some other nteresting facts are brought out in the book before us. Thus in Septem er. 1883, the report of the Library Association of the United Kingdom showed that in all of England, Scotland, and Ireland there were but 114 free libraries Look now at the United States. According to the report made by the Commissioner of Education in 1884, the American libraries containing more than 200 volumes each num bered over 5,000, with an aggregate of over 20,000,000 volumes, and most of these libraries were free. Of all the standard English books many more copies in proportion to the population are sold in the United States than in Great Britain.

If we turn from the facilities for primary instruction to those for intermediate and higher education, the contrast between America and England is even more marked. The latter country affords no free intermediate or higher education. France and Germany have some high schools assisted by the State, but America is the only country where the principle is fully recognized that every person is entitled to receive a thorough and complete education at the public charge. In the United tates there are 3,050 schools higher tha those for primary instruction. Twenty-eight States have established State universities which in most cases offer a free class cal and scientific college education. It is obviously not true of this country, as of England, that the higner education is restricted to the few.

The third pecuniar institution in America reviewed by Mr. Campbell is that of local selfgovernment. Amazing as is the contrast between the United States and England in this particular, it was little noticed in the latter country until it was brought to the front by the agitation of the home-rule question, which

has already compelled the concession of a speies of county government to England, Wales and Scotland. Until this very recent delega tion of a measure of authority over local affairs local government in England was described by Englishmen thomselves as cha-otic, inefficient, and wasteful to an extraordinary degree. Even for an installment of county government people had to go to Parliament, which had arrogated to itself supreme control over the domestic, the local, the purochial, and the municipal affairs of all the communities in the Unified Kingdom. In America, on

the other hand, the Federal Congress is only empowered to legislate on matters of national concern. everything else being left to the separate States. But as Mr. Campbell does not fall to recognize, the difference between the two countries as regards the apportion ment of an hority goes much deeper than this. The American system is a consistent and organis one, reaching down to the foundations, and the foundations are the most important parts. At the bottom lies the township which divides the whole North and West into an infinity of little republics, each managing its own local affairs. Each township has its local legislature, the town meeting, and its elected local executive and judiciary. Next above the township stands the county, which also has a local assembly and a county executive and judiciary. Above the counties rises the State Government, with State administrators and Judges and a Legislature which passes laws relating to Stat- affairs. Over all is the Federal Government, which deals solely with national concerns. The whole forms a graduated

and harmonious system. Now how came this system to America? It was only where the Puritans settled that the township and the town meeting were de-Virginia, which was most purely English and least Puritan, attempted to reproduce the absotle condition of things in the mother country; to copy directly the parishes and vestries, the boroughs and guilds of England. The origin of our system of local government must be sought elsewhere, and it is one of the objects of this book to show that this, like most other distinctive American institutions, came from Holland.

IV.

Resides the institutions thus far mentioned there are some characteristic traits of American society which need to be glanced at in order to complete the negative part of Mr. Campbell's exposition. Conspicuous among these peculiar features of our community are freedom of religion, freedom of the press, and the secret ballot. For no one of the e are we indebted to the legislation or the example of the mother country. As to the introduction of religious liberty in the two countries, a few dates are decisive. To this hour the Established Church in England exacts a tax from every English subject. With all religious denominations stand to-day in England on a basts of equality before the law, except that a Catholic is disqualified from holding certain offices. But the establishment of this equality is of very recent date. The partial Act of Toleration, enacted in 1649, was not extended to Unitarians until 1813 to Reman Catholies until 1820, and to Jews until 1858. Up to thuse dates the members of the prescribed religious bodies were excluded from public office, and it was not until 1871 that all religious tests were abolished in the universities of Oxford and Cambridge. The removal of this last restriction took place nearly a hun ired years after religious liverty had been proclaimed in the United States.

Now as to the freedom of the press; here only a few facts and dates need to be brought forward. About a centary after the printing press was introduced into England it was placed under a rigorous censo h p. and this system continued until 1603, when the licensing law was permitted to expire. With the abolition of the consorship, however, the English Judges took up the supervision of the press, and under their manipulation of the law of libelespecially through their proclamation of the months in the year was liable to a fine. Mean-maxim, The greater the truth the greater the while the Dutch had esta dished free liber -the press was almost as effectually strangled as under the licensing system. It was only in the year 1845, under Lord Campbell's Li) et bill, that the proof was finally admitted in evidence, and the jury was allowed to decide whether the defen lant was actuated by malice or by a desire for the good of the commu-On the other hand, in the United States the first amen liments to the Federal Constitution, adopted in 1791, provided that Congress should make no laws restricting the freedom of speech or of the press, and most of the early State Constitutions had already contained a similar or more stringent guarantee. one of the Middle States. In that year l'ennsylvania adopted her second Constitution, which included a provision that in prosecutions for the publication of papers in vestigating the official conduct of officers or men in a public capacity, or where the matter published was proper for public information, the truth thereof might be given in evidence; and in all indictments for libel the jury should have a right to determine the law the facts. This was fifty-five years before Lord Campbell's bill. Imitating Pennsylvania's example the other States soon made with similar provisions. It is especially noteworthy from the viewpoint of Mr. Campbell's inquiries that in New York, and as early as 1735, the lawyers insisted that the English law of libel was not applicable to that province, and the court held with them so far as to permit the jury to pass upon the law as

well as the facts. We come finally to the secret bullot the safeguard of free institutions, and hera-again Mr. Campbell exhibits America as an instructor, an I not as a copylat of England. When the thirteen Colonies adopted their first State Constitutions, from 1773 to 1790 five of the thirteen-Dalaware, Pennsylvania, North Caroling, Georgia, and Vermont-provided that all vofing at elections should be by ballot. The Constitution of New York permitted the legislature to try it as an ex-This was done in the periment. tion of Governor and Lieutenant-Governor in 1778, and ten years later the new system was fully introduced. Following these examples all the States, old and new, have by their Constitutions provided for the same mode of voting. In Great Britain, on the other hand, all municipal elections and all elections for members of Parliament were conducted by show of hands, or oral declarations, up to twenty years ago. The provision for voting by ballot, which figured original draft of the Reform bill of Lord John Russell, was denounted and repudiated as a "mouse-trap" scheme. The influence of the men who profited by intimidation or corruption was powerful enough to prevent the adoption of the ballot until 1872 when Mr. Forster passed his famous act.

Leaving finally the great institutions which lle at the base of the republic, Mr. Camptell completes the groundwork of his book by showing that in the treatment of her abnormal and criminal population, America is not the pupil. but the instructor of Great This is true of our asylums for the blind, deaf and dumb and imbedite, and of our prison reforms. There remains still an important topic in connection with the author's subject, viz., the American system of law. which is usually regarded as of English origin. As for the machinery of justice, we did pertainly not derive from England the provision that every person accused of crime is to be allowed counsel for his defence. This right was asserted in the first Constitutions of live American States and in the first amendments to the Federal Constitution. It was not recognized in England until nearly half a century later, and then only after a bitter struggle. To this day nothing is known in England of the reverse principle, in pursuance of which in the United States the Government oriminal trials represented in every county by a special public progecutor. In civil matters the greatest legal reform of modern times has

been the simplification of procedure in the courts and the virtual amalgamation of law and equity. Here, again, America was an exemplar to Great Britain through the adoption by New York in 1848 of a code of practice which has been followed by most of the other States of the Union, and in its main features has of late been imitated by England. In the emancipation of women New York also led off in 1814 by its Married Women's act, through whose enlargements and extensions a married woman has been made as independent as a man. For no such reform was America to look to England for a precedent.

Such is the contrast brought out for the first time with adequate completeness in the book before us between American and English institutions. It is plain that the contrast is not the result of any recent change in either country; on the contrary, it reaches back to the first settlement of New England, and has been developed on the original lines. It will be diflicult to meet the array of arguments by which Mr. Campbell has undertaken to show that what is peculiar in American institutions cannot have been derived from England. With this, the negative side of his exposition, we must for the moment take leave of his book. At another time we shall review the solid and manifold grounds of his affirmative assertion that what is most distinctive an ! most credible in the political, legal, and social aspect of American communities comes to us directly or indirectly from the Netherlands. M. W. H.

What Folklore Can Tell Us

It is the significance of old popular customs, of fairy tales and witch stories, which Mr. GEORGE LAURANCE COMME discusses in a little volume contributed to the Modern Science Series, under the name of Ethnology in Folklore. (D. Appleton & Co.) This is one of the first systematic and reasonably successful attempts to treat folklore scientifically, to forth the principles on which may be classified, and to elicit its ethnologleal purport. We may state at once the ultimate conclusion at which Mr. Gomme arrives: namely, that the popular customs of immemorial antiquity and the legends of fairycraft and witcheraft demonstrate the superposition of a conquering upon a conquered race, and bear witness to the inter-action of two intellectual forces-namely, the ideas which the conquered people entertained of themselves. and the views taken of them by their conquerors.

The gist of this book is contained in a chapterd voted to the consideration of the mythic influence of a conquered race. It is well known that the customs and ritual of a vanquished people, or of a vanquished religion. are often perpetuated under the régime of the victors, and in some cases, as in India. very little, if any, attempt is made to disguise their indigenous origin. It is known, for instance, to what extent the festivals of pagan Rome were continued, under more or ess complete disguises, after Christianity had become the State religion of the empire. The same species of propitiatory compromise has often been resorted to by a conquering race. But, as Mr. Gomme demonstrates, there is another and more subtle influence exerted by the conquered over the conquerors. This is based on the fear which a people subdued, but not exterminate t, have succeeded in producing in the minds of their sundwers. Few writers of fi tion have attempted to represent the effect of the permant residence of a civilized people amid a lower civilization, the mempers of which are cruel, crafty, and unserupulous. In some novels, such as Charles Kings-"Hereward" and Bulwer Lytton's Harold," an effort has been made to draw a pleture of this sort -a picture, however, drawn and colored in times far separated from those which witnessed the events. It was from a nearer viewpoint and with better materials that Fenimore Cooper attempted the same task in stories of the while man's relations to the god indians. Farmore definite and fruitful accounts are to be found in the dry records of anthropology. Thus the inland tribes of New Guinea are distinct from those of the coast, but the spirit beliefs of the roast tribes are chiefly derived from their fear of the aboriginal races. They believe, when the aborigin-s are in the neigh orbood. that the whole plain is full of spirits who come with them, and all calamities are attributed to the power and malice of these svil sprites. o, too, every tribe in western Australia holds those to the north of it in especial dread, imputing to them an immense power of enchant ment, and this seems to justify the inference that the peopling of New Holland has taken pia e from various points toward the north. The hova tribes of Madagascar defiled the Vazimba aborigines, and still consider their tomus as the most sacred objects in the country. Mr. G imme adduces two examples of the attitude of Malays to their conquered foes. For instance, to a Malay an aboriginal Jakur is a supe natural being, endowed with supernatural powers and with unlimited knowledge of the secrets of nature. His blessing is followed by the most complete success, and his

curse by the most dreadful consequences. The second example includes the operation of a similar induence upon Chinese emigrants. The Malays and Chinese of Malacca have implicit faith in the supernatural power of the aboriginal inhabitants of the country. Hence they are careful to avoid offending them in any way, because it is believed

Furker. The illustration of the control of the cont

the Innerkip witches on the Clyde in 1062, some traces of which still linger among the sailers of Greenock.

The power of witches over animals and their enpacity to transform themselves into animal shapes is well known, though as civilization has gradually eradicated the wilder sort of animals one seldom hears of these in the United Kingdom in connection with witchcreft. The most usual transformations are into cats and hares, and less frequently into red deer. These have taken the place of wolves. Thus cat transformations are found in Yorkshire; hare transforma ions in Devonshire, Yorkshire, Wales, and Sectland: deer transformations in Cumbe land: raven transformations in Scotland, and cattle transformations in Ireland. Indeed the connection between witches and the lower animals is very close. Story after story, custom after custom is recorded as apportaining to witcheraft, and animal transformation is always a feature. From the evidence thus far brought for-

of India and the non-Aryan aberigines, are also represented in the cult of European witchcraft. When one passes from these general traits to some of the details, the identity of the Indian with the European superstitions s more emphatically marked. Thus in Orissa it is believed that witches have the power of eaving their bodies and going about invisible. but if the flower of the pain or betel leaf can be obtained and placed in the right ear. It will enable the enlocker to see the witches and talk with them with impunity. This is represented in European folklore by the mastic cintment which enables people to see otherwise invisible fairles, and by the supposed property of the fern seed, which makes people invisible. Again, in the charms resorted to by the domon priests of Ceylon we find a close parallel to certain customs of European witchcraft. A small image made of wax or wood, or a figure drawn upon a leaf, supposed to represent the person to be injured, is submitted to the sorcerer, together with a few hairs from the head of the viotim, some clippings of his finger nails, and a thread or two from a cloth worn by him. Nails made of a composition of five different kinds of metal, generally gold, silver, copper, tin, and lead, are then driven into the Image at all the points which reprosent the joints, the heart, the head, and other important parts of the body. The name of the intended victim being marked on the Image, it is buried in the ground in some place where the victim is likely to pass over it.

This method of destruction by images is one of the most generally known among the practices of witchcraft in Europe. Plato alludes to it as obtaining among the Greeks of his period. Boethlus says that a waxen image was fabricated for the destruction of one of the Scottish kings of the tenth century, and his narrative is to dir. cumstantial not to be accepted as at least a current hellef of his own time. Later Scottish practices contain all the elements of the Ceylon custom. The image was fabricated of any available material, it was baptized by the name of the victim, or identified by certain de initions; the various parts were pierced with pins or needles or the whole was wasted by heat and pieces of the victim's hair were associated with it. It is also noteworthy that in order to injure the waxen image of the intended victim the implements used in some cases by the Scottish witches were stone arrow heads, or elf-shots as they were called. arrow heads, or eff-shots as they were called, and their use was accompanied by an incantation. The fact testifies to a common belief as to prehistoric arrow heads having belonged to belong known as elves. It proves that it was not the Celts themselves, but a people considered by them to be versed in magic, who labricated and used these stone arrows. These prespic, whoever they may have been, were towerful enough to introduce mythic conceptions concerning themselves into the minds of their conquerors. Who, in truth, were these powers of evil, who cannot resist iron—these fairles who shoot stone arrows and are the foos to the human race? Is not all this only a dim, hary recollection of war between a people who had from weapons and a race that had none a race where evanting are found all over Europe? It is difficult to resist the evidence produced by those close parallels, drawn between the demonism of India is non-Arvan in origin and produced by the contact between Arvans and aborigines, it certainly seems that the wicheraft of Europe. If the emonatorism, it certainly seems that the wicheraft of Europe, it certainly seems that the wicheraft of Europe must also be equally non-A yan in origin, produced by the contact between Arvans and aborigines, even although suring the ages of civilization the people who have carried on the cult have not, except perhaps in the Easque provinces, kept up their race distinction along with their race superstition. and their use was accompanied by an incan-

A BUSSIAN HERO.

Stories of Commodore Skrid if - How He Fooled a British Captain.

It is scarcely known even in Paris that it was Commodore Skridioff who was selected to accompany Almiral Gervals at the time of the reception at Cronstadt, and consequently the high honor which Emperor Alexander paid to his French hosts by this selection remained

almost a secret. Nicolas Ilarionovitch Skridloff, now 48 years old. Is on the point of becoming Rear Admiral. His past history is glorious. He wears upon his breast the cross of St. George, the highest order that can be conferred in Russ a, for an act of during bravery which signalized his debut in the war of 1877 between Russia and Turkey. The Russian army was preparing to cross the Danube on pontoons when two Turk-

PROPESSIONAL JOKE MAKING.

The Business of Turning On Comic Souths for Publication and Sale,

Jokes have become a standa desimmodity manufacture! in regular quantities and put on the market as any other accele of everchandles. The professional poke manufact turers have their jothing and retail he sees with which they deal, and they engerry con track of the net prices for jokes and the oppore tunity to extend their market, like other

this not so long ago that lokes were sponaneous buildings of the inner consciousness of fun and humor. No man would think a sitting down in the morning after breaking and set ing to work at hammering sokes out . ! his brain as he would out stone out of a guarry, When he thought of something funny he would laugh about it to himse filter and then he would tell it over to his friends until s one suggested to him that it was go all en a to print. After this commendation the pass ward, it seems manifest that the general charmight be written out and sent to some none acteristics of the super-titions brought about paper or magazine, where in the course of by the contact between the Arvan conquerors time it might appear in print. The reward a the author of the joke would be that he had Increased the sum of human enjoyment

That was well enough at the start, but the renders of the payers and magazines wanted more jokes, and the demand for a regular supply of jokes made a steady market. papers and magazines began to pay for jokes just as they would for novels, war stories, or articles on Azte, civilization, and they sent word to the men who were in the balds of thinking lunny things and sending them to the papers and magazines to be published. asking whether they could not think of more jokes, and offering to pay for the jokes as a stimulant to joke production. This demand brought out the professional jokers and the man who found that he could think of a good joke once or twice a week anylied himself to it and produced more jokes which he sold for 50 cents or \$1 apiece

From this beginning the joke business grow until there are now men who run regular joke factories. They not only think up lokes themselves, but they got other people to think un jokes for them, and they will take couls material for jokes and polish it up in the accerted forms which go best on the joke mar-They have perfected the framework and moulds for the joke business so that all they need is an occasional new idea to keep on turning out jokes indefinitely. The joke habit is like the pun habit; the quantity is pretty sure to increase, even if the same amount of homor and fun may come before the public diluted and strang out to a series of jokes instead of being concentrat d in a few.
It is the business of the professional joker

to dress his jokes up in such a manner as to be acceptable to the public. A joke is not so much a new thing as a new way of putting something that in a non-humorous way has occurred to almost every one. A joke should not have more than one point. It is a waste of material to put two points in a joke when one is enough, and more than one point in a joke confuses the reading public, who want jokes to divort them instead of exciting them to intellectual effort.

With the development of the comic paper and such publications as Pack, July and Lot the joke ma ket become a steady thing, and quotations on jokes are made as on weest. An A No. 1 1-ke now brings in the mar let as high as \$2.50 to \$5, a joke which goes well with an Illustration commanding the higher price. An Blustrated joke, of course, rates higher than a joke that has no picture with it. A pike without a pleture must be excellent to be worth more than \$2.50. These are the top-notes quotations at present, but the decard for very funny jokes exceeds the supply, and it is lively that the rate for good jokes will go up at the expense of the rate for second and third rate jokes, as the public is becoming more fastide ous in the joke line.

If a joke is a long joke running over a quar-

ter of a column it com names the usual, or a little better than the usual, space rate, but when a joke becomes long it ceases to be g joke and develops into the funny story which was known to editors before the joke factories came into existence. The modern toke of commerce is short and not worth more than twenty to fifty cents at the ordinary space rates paid by a newspaper. It consists usually of two to four very short paragraphs from one line to three lines long. The shortest joke is two lines each in a separate paragraph. A says or does something which fucites B to say or do something, and the joke is ready for publication and the laughter of the public. From that next in size is the three paragraph joke. A says something. B says or does something. and A replies. The usual maximum is a four narugraph joke introducing says or does something to B B replies, A retorts, and C comments. This is somewhat elaborate for a joke, but elaboration alone does not increase the price.

The market rate for jokes does not depend on the number of words or lines or persons involved: it depends on the quality. Every magazine and paper which prints and pays for jokes instead of stealing them has a man whose business it is to pass on all the jokes offered for sale, and he has a standard of quality and fixed prices. The manufacturers of jokes know the price of the publication and how much they will get for all lokes that are accepted by it. Sothey submit their jokes and receive a check for the used jokes and got the other jokes back. Naturally they begin with